

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXI.

MARCH, 1890.

No. 3.

*Reminiscences of Mission Life in China, 1861-1890.**

BY ARCHDEACON A. E. MOULE.

I MUST beg for the specially kind and patient attention of my audience to-night, for nothing will be more natural than for my venerable seniors to exclaim inwardly if not outwardly, as my reminiscences are unfolded, that their memories go back much further than mine, and that their observation leads them to challenge many a conclusion to which I may have come; whilst other friends, though arriving later than I in China, may have had a more varied experience than I can claim; and may be disposed, as I proceed, to supplement my narrative audibly, or at any rate mentally, by details far more stirring and interesting than mine. My mission life, however, has not been monotonous or uneventful. It has been spent in three great centres of missionary work. From 1861-1876 our interest and sympathy and exertions were centred in Ningpo and the great outlying districts. From the winter of 1876 till the early summer of 1879 we lived and worked inland in the great city of Hangchow, and further afield 80 or 100 miles amongst the Chu-ki hills. And after our furlough in England, protracted on account of uncertain health, our lot has been cast in great and stirring Shanghai during the past seven years and three months. I trust therefore that reminiscences from these three fields will be not without interest, and possibly also not without practical benefit in our common work for our Master and Lord.

It is a solemn recollection that during these past 29 years, whilst my life has been prolonged, and though clouded not seldom by sorrow trial and bereavement, yet spent for the most part in sunshine and peace and the enjoyment of God's gracious care; a whole generation of Chinese, 300 millions in all probability, have died. I know that the consideration of the vastness of the popula-

* Read before the Shanghai Missionary Association, February 4th, 1890.

tion of China, the dense and increasing masses with which we meet in such great centres as Hankow and Shanghai, is causing grave alarm and heart-searching to some veteran workers; and to talk of one's own feeble personal work, with the recollection of a whole nation in its grave, would seem almost preposterous, save for the fact, which is a fact and not a mere irrelevant truism, that as the Chinese themselves say, individual man is a complete microcosm, and that our work is with individual souls as well as, and even more than, with the masses.

It is the first day of spring in China; surely some of the incidents which I am about to relate are as certain prognostications of summer and harvest as are the stirring of the earth and the first notes of spring birds, and the lengthening days.

My first reminiscences of China go back much further than 29 years. By one of those strange coincidences, or rather are they not in many cases Providential arrangements, which so often occur; our thoughts in my dear father's vicarage were early drawn to China. One of my objects of awe and marvel in early childhood was a Chinese New Testament in my father's library, and one of our special enjoyments in the Christmas holidays, days which passed with such delightful deliberation long long ago, instead of rushing and scurrying past as they do now, was to copy with more or less, chiefly less, success, Chinese pictures illustrating the culture of tea; the originals being pictures of surpassing excellence, which I have never seen approached since then. Then during my missionary training in London I remember coming across a Chinese beggar in Fleet Street one dreary winter afternoon, and wondering whether should I be called to China I could love and care for such a race. The same wonder filled our hearts when after 108 days' voyage, early in August, 1861, we sailed amongst a whole fleet of Chinese fishing-boats at anchor near Video off the Southern coast of Chehkiang; and again three days later when with a tearing S. E. summer gale our gallant ship reached Woosung and dropped anchor below the bar, which was as much a barrier then if not more so than now. Round the sides of the clipper *Solent* swarmed Chinese boatmen. Did they look attractive and loveable? Would it be possible to do more than pity them, or to work, not from mere duty but rather from interest and hearty friendship? Yes! thank God, we thought we could love them, and *did* love them for the sake of our Saviour, *their* Saviour. And now the experience of many years and amongst many varieties of Chinese in city and country, in the plains and in the mountains, has not lessened my affection for them. With all their unamiable and provoking "characteristics" they are

yet a great people and a people not without deep and lasting gratitude for kindness and friendship for the friendly ; a people for whose temporal and eternal welfare one feels it an honor and a happiness to spend and be spent ; a people which, when born anew to God, will be mighty for good in this earth of His.

Two cases amongst a multitude rise to my memory of unwavering and only intensifying friendliness and affection. The first of a man whose acquaintance we first made 25 years ago in the hills West of Ningpo. He superintended the work on our small sanatorium, and soon after this he was seized with cholera under our roof in our city home at Ningpo. He was nursed with the utmost care by my brother, and attended with great skill by Dr. J. Parker ; but when in a state of coma and as we feared sinking rapidly, he was removed by his son and nephew, so as not to die away from home. The fresh air of the country revived him, and though he remained speechless and well nigh unconscious for a month, he recovered and lived up to the autumn of last year. He was ever grateful for our care and friendship ;—abundantly grateful—and though never baptized, and hampered by heathen friends and family complications, I cannot believe that our prayers and importunate pleadings for his soul's life, when he seemed passing away in 1864, were unheard. I have often spent the night under his roof ; he would do anything to help us ; a perfect gentleman this old hill man was without affectation, but with the utmost courtesy of manner. I could have trusted anything in his hands. It was touching to see last May the delight of the old man, then in his 76th year, when I took my son Walter to visit him. He had often carried Walter on his back up the hill sides, and now the little boy had come back to see his old friend, and to add his loving entreaty to mine, that the old man, so friendly to us, would not continue a stranger to the Lord Jesus.

Then how faithful Chinese ahmahs often are and how constant in their kindly feeling. Two Christian women, who nursed my elder children, are living still in Ningpo and look with pride on their babies grown now to manhood. One Christian ahmah went with us to England in 1879 and stayed with us there and returned again ; and then, though in her 62nd year, she volunteered to go back to England with the motherless child of one of our missionaries. She did so, and when she came back to Shanghai she re-entered our service ; nursed our little Robbie, who is now with her in the better land ; and then falling ill, she was received into the London Mission Hospital and died there in the simple faith of the gospel. So grateful was she for all the kindness we tried to show her that she vowed if she recovered to come back and serve us for nothing.

Both in the Church and outside it my reminiscences lead me to thank God for friendship, kindness, courtesy, and hospitality, shown repeatedly to us strangers from a strange land, and such memories will ever make China and her people dear to my heart. During pretty extensive wanderings in the Chehkiang province, in districts too which had never seen a foreign face or coat before, I have never experienced difficulty in obtaining access to the houses of the people, in getting quite near to them, in winning their confidence and attention, and in securing hospitality when it was needed. Four years ago I was returning from Hangchow to Shanghai, and caught by a heavy N. W. gale on the river above the seven-mile reach, I was obliged to abandon my foot-boat, and as I was bound to reach home for special business the next morning, I walked 70 li and more across the country by night. It was a wild and moonless evening when I started. The country was wholly strange to me, and the two men who undertook to guide me (they were afraid to go singly) were perfect strangers and could have done what they pleased. But with the utmost courtesy and friendliness, and for a very small reward, they guided me safely to the Long-hwô pagoda, and in the villages through which we passed near midnight they let me in to rest for a few minutes and talk awhile about the gospel; and indeed the only rudeness was from the ubiquitous and specially daring house dogs. And here, lest I omit it further on, let me record my glad and grateful reminiscence of brotherly kindness, sympathy, and friendship, from missionaries of all Societies with whom we worked in these three great fields, a memory well nigh unruffled in its tranquil brightness.

The period which I am now reviewing has brought immense changes to China as a nation, and most certainly to the great cities in which my lot has been cast. The tremendous cataclysm of the T'ai-ping Rebellion fell in its acutest stage within my missionary life; and Shanghai owes her enormous growth in great measure to the influx of people during those awful days; and if anyone wishes to gain some idea of how large Shanghai really is, I recommend an ascent to the turret of the really magnificent building which has been erected as a Police Station behind the old Racket Court. In my early missionary days swift lorchas were the regular means of communication with Ningpo; a little cranky steamer, the *Rose*, venturing down only once a fortnight, weather permitting. The harbour of Ningpo was crowded with 40 or 50 large sailing vessels, and the greater harbour of Shanghai with 400 noble ships; the only steam vessels being a man-of-war and one small steamer of the P. and O. line; no other great steam company, so far as I can remember, having begun its gigantic

operations then. We arrived on August 15th, 1861, and I remember on the second evening after our landing, going first of all with Mr. Hobson the British chaplain, at whose home, the present Deanery, we stayed, to call at the London Mission hard by. Mr. Muirhead was then a veteran, venerable and highly esteemed. I don't think he is much older now in heart or zeal or vigour, though more venerable and if possible more widely known and highly honored. After our call Mr. Hobson took Mrs. Moule and myself for a country walk; no carriage roads then; no roar and rush of broughams, barouches, hansoms, dog-carts and indescribable four-wheelers; no jinrickshas daily and all day long within an inch of desperate accidents; only creaking wheel-barrows and noiseless sedan chairs, noiseless, save for the shouts of their bearers. We started at the back of the Deanery and were in the open fields at once. We went threading the narrow paths, Mr. Hobson nodding to the country people and talking to them cheerfully, and where now lie the dense masses of houses and crowded streets between the Foochow Road and the Soochow Creek, we wandered at will in the open country on that hot August evening. Two years later, in the summer of 1863, I was in Shanghai for one Sunday, and offering help to the military chaplain, who was temporarily serving Trinity Church, he asked me to give service to the troops quartered at the Ningpo Joss House. So I, mounted on a cavalry-charger, careered cautiously and with good heed over the country to the place of service, and I may be said metaphorically to have charged right through the densely packed blocks of houses which cover now the land to the South of the Foochow Road and on to the French Gas works. It was open country then; hence my triumphant and successful ride. What overwhelming opportunities for evangelistic work have come to Shanghai in consequence of this enormous accession of population.

My memories of the past lead me to hope that with the increased and vastly extended opportunities for evangelization on the coast and in the interior, God is granting us also special help, either by a change in the climate or by more facilities for maintaining health in this strange land. When I arrived I was told that the average of missionary life and work was about three years; so unhealthy was the climate, especially at Hongkong and Ningpo; and I remember well touching and passing with great thankfulness this fateful limit of three years' service. Every individual of the foreign community at Ningpo was laid low with fever during our first autumn, the Doctor himself being the last to succumb. Wise heads were shaken in Shanghai as Mrs. Moule and I passed through on our way to Ningpo; she would break down within a year; I

should die probably within three. The average of missionary life and service is, I think, much longer now, and though probably old diseases under new names, such as scarletina and typhoid fever, have visited us often during these 29 years, yet on the whole the climate of China is not nearly so much dreaded as of old, and this is a great blessing and gain to our Christian enterprize. I do not at all agree with those who try to make out that the climate is better than that of home. There is a freshness and a sweetness and an elasticity in the air of beloved home, with all the fogs, and East winds, and rain, which you lack and will always lack in China; but we have reason to thank God that this our dear adopted home is a land in which we *can* work without constant lassitude and deterioration of strength.

But that which is most vividly impressed on my memory, in looking back, is the fact of God's constant interposition on our behalf in times of imminent peril from war and insurrection, or from the hostile rumours so often emanating from mischievous plotting secret societies.

Our mission life began indeed in the appalling confusion which preceded the successful inroad of the T'aipings. The capture of Ningpo from the Imperialists, December 10, 1861; its recapture by Captain Roderick Dew and a French contingent, May 10, 1862; and its reinvestment by a murderous horde of 100,000 T'aipings in September, 1862, all fell within our first thirteen months. Nothing but Divine restraining power kept us from violence and murder during the T'aipings' flush of victory on December 10 and the following days. During the bombardment of May, 1862, balls from the T'aiping guns on the walls of Ningpo passed over our roof, or fell rushing and splashing through the rice fields round us. Before the assault was delivered by Capt. Dew a price was set on every foreigner's head, and with a T'aiping force occupying Changhai at the river's mouth and holding the country round, with no land force to protect the settlement and only the nucleus, the dream, of a volunteer force—with nothing to prevent a secret and sudden assault at night, except two men-of-war's boats with muffled oars, patrolling the river, what but God's restraining and protecting hand kept us during those dark and moonless nights.

Then in the autumn, when the T'aipings unexpectedly reappeared after their defeat in the preceding May, and with immense forces invested the city which we had re-entered during the summer and in which we were once again working, the danger was of the most imminent nature. The invaders came so near as to swarm in the suburbs, so close were they that we heard the English marines firing at them from the guard houses over the gates. These few marines,

with some 60 or 70 blue jackets, formed the whole garrison for a wall five miles in circuit. The T'aipings were reported to have entered the city in disguise and to be preparing to surprise and overpower the guards at the gates. The panic was at its height when from the look-out at the top of the house I saw the smoke of the relieving squadron, sent down by Admiral Hope, and as the trained Chinese soldiers, detached from Gordon's force and officered by Europeans, defiled into the city, though only 400 strong, we knew that the crisis was passed and the siege raised.

Then as the country was gradually relieved from the scourge of civil war, our mission operations were recommenced amidst the ruins of idol temples and the desolation of idolatry.

This memory is well nigh burnt into my recollection, and it gives a tone of pathos and almost of reproach to the tidings which every mail brings us now of the rising tide of missionary zeal in all the Churches of Christendom. Why was the tide so low thirty years ago? Why were the Churches asleep? Why were all our missions left weak-handed and well nigh deserted? Why, when the outposts were stormed by Chinese hands and a deep broad breach forced by violence through the walls of the strongholds of superstition and idolatry in China; why, when the minds of the people were shaken to the very core with distrust of their idols, and warmed with gratitude and admiration towards the Christian nations which perhaps for mere worldly policy alone, but yet most thoroughly and effectually, had relieved them from the plague from anarchy by expelling the destructive and murderous T'aipings? Why was not this opportunity seized? The streams of missionaries now arriving find idolatry strong and flourishing and rehabilitated; had they come when we were scarce able to hold the little forts in 1862 and 1863, they would have found the idols utterly abolished and the people willing to listen to the tidings of the great God, our Saviour from woe and from hell. Talk of the apathy of native Christians, what shall we say to the apathy of Christian England then? America had her stern and pathetic excuse, for she was locked in the death struggle of civil war; but England had little to plead. Better late than never; but missionary zeal is very late. Yet how striking are the proofs of the change which has come over the Christian world. I caught sight yesterday of the announcement that two nieces of Lord Dalhousie, late Governor General of India, have joined the C. M. S. in East Africa and in India; whilst in the early years of this fast ebbing 19th century, suspicion if not positive and vigorous opposition, marked the policy of the rulers of British India towards Christian missions.

After the great storm of the rebellion there followed gusts of alarm and rumour, like the dying throes of a mighty tempest. The kidnapping which prevailed so largely in South China between 1864 and 1867 caused frequent outbreaks of alarm amongst the Chinese at Ningpo and in the neighborhood, and much animosity in consequence towards foreigners. So also during the epidemic of rumours which swept over Central China in the summer and autumn of 1876-77—the tail clipping craze and the paper men scare. They both visited Hangchow during our residence there, and the growing terror and excitement of the people developed into loud mutterings of hostility against missionaries (the only foreigners in that great city), accusing them of being the authors of these magical and mysterious arts; and added to this, at the same time 10,000 military and civil students assembled for the triennial examinations, ready as usual for mischief, and as excited as the masses of the people were. Just then God once more interfered on our behalf, and a proclamation from the Viceroy, exposing the folly of those rumours, forbidding their repetition, exonerating Christians from all blame, and praising them for their orderly conduct under his jurisdiction, was posted on the very gates of the examination enclosure, and God made the very wrath of man to praise Him, and the residue of wrath He restrained.

My reminiscences of active work embrace the observation of, if not actual co-öperation in, many branches, indeed most of the branches of labor, chapel preaching in city and country, street preaching in market towns and in villages, house to house visitation and addresses in court-yards and alleys, hospital and dispensary work, opium refuges, boarding and day-schools, the training of evangelistic and pastoral agents, the translation and preparation of books and the sale and gratuitous distribution of such.

It is exceeding difficult, even after the lapse, as in my case, of many years to estimate the actual results of these different agencies. The well known saying—duties are ours, results are God's—may be distorted into a proverb which sounds like indifference as to results at all, and it may degenerate into an opiate to smother rising zeal and lull to sleep the suggestions of conscience. We must not conclude indeed from want of results that our work in the Lord is in vain, but we may humbly and confidently look for results if our work is conscientiously carried on in faith and love and hope. And most surely none of the agencies which I have described have proved fruitless. I can remember a little girl in one of our day-schools at Ningpo. She came from a heathen home; she was with us only a few months and did not seem a specially bright child. Then for some few days she was missed from her place, and when the Chinese

school-mistress went to enquire for her, she found her dead and buried; but the poor heathen mother told her how her little child, when dying, would keep singing something about a happy land, far far away, and passed away calling on "one Jesus". Surely the Good Shepherd welcomed that little lamb safely home to His fold. "Ye shall find it after many days," this seed of gospel truth sown in day-schools and boarding-schools. Miss Aldersey, of sacred memory in Mid China work, had just left Ningpo when we arrived in 1861; her schools for girls were committed partly to the care of the American Presbyterian Mission, and partly to the care of Mrs. Russell of our mission. More than twenty years later I heard (when in Hangchow) of several women being baptized in Ningpo, women who had been taken away as girls from the school and married into heathen families, but in times of sorrow, or through God's special teaching, the lessons of their childhood had come back with power, and they had been brought late, but not too late to the Saviour. Only last year I baptized here in Shanghai the wife of a confectioner in the Maloo, who was found by one of our Bible women and induced to attend Mrs. Moule's Bible classes. She could read fairly well, and we then ascertained that she too had spent some time in the Presbyterian Girls' School at Ningpo, and had not forgotten during many years in a heathen family, the lessons of her childhood.

During part of my missionary life wide and systematic itineration was my chief occupation, and for a few years I had nearly 300 towns and villages, varying in population from 15,000 to 100 souls, under regular visitation, and we managed to preach in each place four times every year. Sometimes as many as thirteen or fourteen addresses in the open air would be given between sunrise and sunset, and the solemn thought arises, were those all God's Words, and if so is it possible then they went out and returned *void*? Has the promise failed? And the sale and distribution of Bibles, books and tracts, are those millions of pages, waste paper, lost, fruitless? A threefold lesson seems taught me by the remembrances of the past; first that no work seems to place one so immediately in line for the great war of the Lord as this simple and widespread preaching of the gospel. Secondly that the amount of information so conveyed by preaching and the distribution of books is very large, though the immediate results may seem infinitesimal. Thirdly that we may look for, and do sometimes meet with, sudden, instantaneous results from such work. One delightful and to me ever memorable result from open air village preaching I will in a word relate; especially as it illustrates another point which my reminiscences emphasize, namely not the apathy but rather the energy and devotion of many of our Christian brethren and sisters in China. One autumn

day in 1875 we had been preaching all day long from 7 a.m. till 5 p.m. I turned to my native brethren and said, there is time to visit one more place; let us press onwards to the large town of 1,000 inhabitants in front of us. Why so? they replied; is not our command clear to preach the gospel to every creature? Why pass by this little village close at hand? Be it so, I said, and we turned in; and immediately as I began to speak, an old man came to listen, one who had sought peace, he told us, and rest for his soul in different temples for years in vain; a man notorious, as his sister told me, for bad language and quarrelsomeness, and despairing then as to the possibility of correcting faults of sixty years' growth. Then with joy and actual clapping of the hands he received the truth; he prayed and strove in triumph against his besetting sin; he burnt a cross into his wrinkled hand that he might remember his Saviour's love at all times; he set himself to exhort others to come to the mission house; and then he died in the full hope and peace of the gospel, leaving an example which had stirred up many a veteran Chinese Christian in those districts, and a memory which is green and fragrant still. Only last spring, in one of our chapels in Hongkew, a Buddhist nun came in to mock and oppose, and after two hours' conversation she then and there accepted the truth, and is now, we trust, a sincere believer.* But more often the promised blessing tarries long; wait for it, it will surely come. The remarkable and growing work amongst the T'aichow mountains, where more than sixty were baptized last year, is linked not remotely with the simple street chapel work here in Shanghai, work which seems so often disappointing and saddening to the preacher.

A tract which I gave to an old man ninety years of age, late one evening, I found on my next visit tucked up his sleeve and constantly referred to. He lived to his 99th year, and I have good hope that he had saving faith, though kept back by his very numerous descendants from baptism. Remarkable cases came under my notice at Hangchow of Bibles or portions, without any guide or expositor, leading men to the truth and instructing them in consistent Christian life, far away from Christian privilege and public worship. A portion purchased from a colporteur, some few years ago, was utilized by the wife of the purchaser. She had witnessed in 1877 the violent persecution of a Christian lad in the Chu-ki hills. She was impressed by what she saw and heard then, and now, finding the very book in her husband's hands, in which the young man had believed and was willing to suffer for his belief, she determined to learn to read it, and effected her object by waylaying village boys passing her door on their way from school and inducing them to teach her one or two characters a day. She can now read the New

* She died suddenly a few days ago, and is, we gladly hope, before the throne of God.

Testament intelligently and wishes to read the Old Testament and is an eager applicant for baptism.

And now, looking back over these thirty years, how can I forget my impressions of how true and blessed a handmaid medical work is to [the work of evangelization. It was in our little hospital and opium refuge at Ningpo that the T'aichow man, who had heard the gospel twenty years before in Shanghai, overheard once again the long forgotten but familiar voice and received it in the love of it. In 1863 we visited our C. M. S. Foochow mission. I was so ill that I could not sit up to look at that which would have well nigh intoxicated me with pleasure had I been well, the wonderful beauties of the River Min. I found one of our missionaries dead, the other gone away seriously ill, and no one to welcome us but the widow and sister of the departed. At that time there were scarcely a dozen Christians in our mission, but those twelve marked the beginning of a work which has developed into a great Church of 7,000 adherents; and these first fruits after eleven years of absolutely resultless toil, as it seemed, followed immediately on the opening of a dispensary in Foochow by Mr. Collins, a visitor from our Peking mission. The enmity and dogged opposition offered to us in the once rich and proud city of Z-ky'i near Ningpo, gave way to the kind and ungrudging aid given by Dr. McCartee in 1867; he supplying the medical skill for a dispensary, I the medicine; and we shared the honor by a combined title to our hospital—the Be-teh-dōng—the hall of Bethune and Arthur. And, when I think of the growth and advance of missionary enterprise in the districts in which my life has been spent, the great advance to Hangchow in 1864, one of the first strides inland of mission work and residence, and then from Hangchow the onward movement to the Chu-ki mountains, my memory loudly demands that the true missionary zeal of Chinese native Christians, under God's grace, shall be thankfully recognized. It was the Chinese catechists at Ningpo who well nigh compelled us to go forward to Hangchow when far too weak handed to hold our own at Ningpo and in the country round. And so in Chu-ki, whither the gospel flew as it were, and struck root without previous tillage of any kind, simply through the word Jesus over our wayside preaching room door near Hangchow catching the eye of a Chu-ki man as he passed; that little room was opened solely through the zeal of the Christian artist, Matthew Tai, who with his son and another pupil of mine, preached even in the broiling heat of July so earnestly that for the enquirers' sakes I opened this room.

Alas! that memory will be heard also in the sad story of many going back and walking no more with us; of one who worked thirty years ago as a catechist, and falling into grievous sin, fell away

wholly for some years and lived in a Buddhist temple; of some young men in great and dangerous Shanghai, whose father was a devoted and earnest ordained pastor, and who have now for ten years wholly absented themselves from public worship; of bright and earnest enquirers suddenly disappearing, scared by ridicule or by the threat of heathen friends; of one who with apparent joy received the truth, and just before baptism was decoyed, I fear willingly, to a house of ill-fame, where he is supposed to be still living as a servant, lost and apparently given over to Satan. Ah! said a critic to me the other day, this work of yours is all very well, but these native Christians will, as you will find, all go back to their idols and old faiths at the last. While he spoke, though my thoughts turn with sadness to the cases I have just mentioned, I felt and told him so with strong remonstrance that it is gravely wrong and ungenerous to form a rule from exceptions, and that his sweeping statement formed a double libel, first on individual souls, and secondly on the gospel of the grace of God, which is the *power* of God to *salvation*. And then my memory brightened with the visions of not a few men women and children, who have departed in peace and are now without doubt before the throne of God.

Were it possible for me to begin my missionary life over again; or looking forward to the future, were it possible to expect another 29 years of labor, I should hope indeed to be far more devoted, more loving, more patient, more prayerful, more instant in season and out of season, but I do not think I should care for new methods of work. I have a strong affection amongst other methods of work for that agency which by many earnest workers is deemed discredited and superseded now. I mean the old-fashioned out-station with resident catechist, with a street chapel and itineration far and wide, diligently and constantly superintended by the missionary in charge. Not new plans, but a fresh supply of grace is what we need. Not some strange or more pretentious machinery, so much as more and more of God's strength made perfect in our weakness, of His wisdom shining in our foolishness.

The Account of the Creation.

"By faith we understand that the worlds were framed by the Word of God."

CHRISTIANITY has not yet taken such hold upon China as to call forth any formidable intellectual opposition. Nor have the Chinese such knowledge of science as will enable them to distort facts to confound the Word of God. At present opposition runs no

lines of prejudice, narrow mindedness and pride. Herein history but repeats itself, for so it was in the early stages ere Christianity had taken deep hold upon the race. It is inevitable that such opposition should find its strongest foe in time, and by and by cease to do its work. But opposition there must be, and it is impossible to-day to indicate on what lines the attack of the future will be made. The attack alone is certain, from within and from without. Hence the necessity for scrupulous care in our statements of doctrine and our translations of the scriptures. It behoves the missionary to look well to the foundation he lays; to beware, lest he sow in inaccuracy of statement the seed of a mighty harvest of error.

The oppositions of science, falsely so called, have always been a fruitful source of trouble to the Church in the West, and too often these oppositions have found their justification in human statements of Divine Truth, mistranslations, *glosses* and so forth. Defenders of the faith have been too eager in the defence, not of truth but of their own crude notions of it, and their opponents have not paid sufficient attention to the detail of scripture itself. Only when a statement, accurately expressed and carefully examined, is found to be absolutely inconsistent with fact ascertained and determined by competent observers are we justified in rejecting it as unworthy of credence.

It is purposed in the present paper to devote a little attention to the language used by the Holy Spirit in revealing the facts and order of the creation and to examine briefly the translations of that language into Chinese. This will be done with the firm conviction that, whilst the record of Genesis is perfectly adapted to the end in view in writing it, namely, the moral education of an idolatrous or semi-idolatrous people, in detail it is absolutely true from the scientific side. Its object is moral, not scientific, but moral truth can never be safely based on scientific error. Under no circumstances, then, is its jot or its tittle capable of improvement. Anything less than the most scrupulous fidelity on the part of the translator is fatal to the best interests of his work.

Gen. i. 1., "In the beginning." The children of Israel had been in bondage to the Egyptians for centuries, and their minds were saturated with the materialistic ideas of that idolatrous people. For moral purposes it was of paramount importance that their notions of God and of the universe should be rectified. Hence Moses insists first that matter is finite and that God created it. But the rendering of the Delegates and other versions suggests, or rather states, that matter was created at the beginning, as though the creation were synchronous with the first rather than with the third verse of John's gospel. For 太初之時 read 其初, or, that in avoiding Charybdis

we run not upon Scylla, remodel the whole verse thus:—天地之初上帝創造之也。

V. 2. "And." The use of the conjunction shows that the second verse introduces fresh matter, that v. 1. is not a mere summary of the Six Days' work, but a distinct item in the history. Compare ch. v. 1., where the conjunction is omitted for an instance of another nature. There the first clause is the title of the genealogical table that follows. Between the first and second verses of Gen. 1. there yawns a chasm unbridged by scripture. Dr. Goddard's 時 is thus destructive of the sense, as might have been anticipated, for interpolations, however apparently innocent, are invariably dangerous. "Was." The delegates translate the verb in this place by 乃; Dr. Goddard leaves it unexpressed. But it would have been better rendered as in ch. xix. 26., where 變 is used; if the verse be a simple statement of the condition of the earth at the creation, then it is directly contradicted in Isa. xlv. 18., where we read that God "created it not a waste" (tohu) "without form and void." "Tohu" and "Bohu" are the words used, the former meaning "desolute," the latter "emptiness." These are found together elsewhere only in two places, i. e., Isa. xxxiv. 11., and Jer. iv. 23—27, where they express a condition of things brought about by the manifestation of the great Wrath of God.

In the Delegates' and in the Ningpo versions of Gen. i. 2. the words appear as 虛 and 曠 respectively, expressing the general idea with a degree of fairness, but not with that exactness which should ever be the ambition of the translator. There lacks, moreover a distinct idea, that of *confusion, desolation*, which might be supplied by 混沌.

Two words are used throughout the record of the creation, expressing cognate, but totally distinct ideas. These are "baru" (vs. i. 21. 27.) and "asah" (vs. vii. 16., xxv. 31). Their English equivalents are "create" and "make." In Chinese 作 is ordinarily used to express the latter, whilst 造 is appropriated to the former. The reason for this distinction is thus given in the Catechism on Genesis, published by the Presbyterian Mission Press at Shanghai:—因爲做(=作)大概是有現成的材料去製造但是創造是從沒之中使他有。It is a matter for congratulation that words so suitable lay ready to the hand of the translator, for though the absence of material is by no means characteristic of the word in ordinary usage, still no difficulty appears to attend its appropriation to that distinct meaning in our religious vocabulary. But it is unfortunate, and surely unreasonable, that this important distinction between the words has been ignored in each of our

versions ; if that distinction be not kept clearly before the mind, it is impossible to appreciate fully the consummate wisdom characterizing the whole record. Notice the connections in which "create" is used. First in v. 1., where matter is called into existence. Then in v. 21., where animal life is first given. Again in v. 27., where man is created to crown the works of God, and with a nature differing in principle from that of all previous creation. Both verbs are used here, it is true, and a third is added in ch. ii. 7. The reason is not far to seek.* Man's body is made, formed of the dust of the earth, but into his nostrils God breathed the breath of life. These three stages in creation are carefully marked, and the history is plainly corroborated by modern science. In each of our translations the distinction is obliterated.

Another reason for the use of the word in v. 21. may be mentioned ; one purely indicating the primary moral aim of the writer. A principal deity of the Egyptians was the crocodile, that great sea monster, so he is singled out for special emphasis as being also a creature of God.

Again, the careful accuracy of scripture is evidenced by the addition of the words "that moveth" in v. 21. By these the animal kingdom is differentiated from the vegetable, which, as we are told in v. 11., was "put forth" from the earth at the command of the Creator. But to this also the Delegates were blind. Dr. Goddard notes the distinction by the addition of 活動.

There remain to be noticed two other renderings in this section, v. 20—21. It is difficult to account for the first clause in the text of both A. V. and R. V. in the face of their own margin; and, except on some hypothesis, such as a reversal of Bengel's canon,† equally difficult to understand why both the Delegates and Dr. Goddard should have preferred the text to the margin for translation into Chinese.

The R. V. has made one slight but important change in the A. V., a change in which Dr. Goddard anticipated them. It consists simply in the insertion of "let" before "jowl" in v. 20., but it does away with a direct contradiction between this verse and v. 19. of the following chapter, a contradiction carefully preserved by the freedom loving Delegates. Scripture, falsely so called, is as dangerous as pseudo-science.

F. C.

* These three words reoccur in Isa. xliii. 7., where they met with characteristic treatment in the Delegates' version. Yet a little consideration shows that the combination is not merely and not mainly rhetorical.

† "To an easy reading (rendering) prefer the harder."

A Discourse on Bad Luck.

TRANSLATED FROM THE CANTONESE COLLOQUIAL.

AT the present day if men meet with any misfortunes or troubles they at once say, "I am very unlucky; all this arises because my ancestors did not regulate their conduct." There is some reason in this; honor and rank, poverty and meanness, wives, riches, children, emoluments of office; all, whether good or bad, are the result of the conduct of our ancestors. Our luck is decided for us. As our ancestors were good or bad, so are we prosperous or unfortunate. This being the case; if they did not regulate their conduct, we must regulate ours, for if we do not and are angry with our ancestors for their neglect, our children will in due course be angry with us, and if each generation in turn does the same, anger will accumulate, nobody will repent, and there will be no end to the trouble.

There are some who say, "If we do regulate our conduct, where is the benefit? Nearly all the advantage passes on to our children; our lot is not affected." If you sincerely and earnestly regulate your conduct for eight years, ten years, or half the length of your life, you may then say there is no reward; it will be quite time enough to talk like this then. You decide beforehand that the cultivation of virtue is useless; that indicates a lazy disposition, or if you have done any good deeds their virtue is annulled by some other fault, so you think there is no merit in them. The disposition of men is towards present good; they forget their many faults or do not even realize they have any.

There is another sort of men who to-day begin to do good and to-morrow expect a reward, but being disappointed, they begin to grieve, saying, "My actions are good and still my luck is bad." These folk do not think that the reward of doing good or evil may be long in coming. If a man wishes to grow a lichee tree, first of all he prepares the soil by watering and manuring it; he supports and trains the plant as it grows up, and is always tending it. He will not allow children to pull the branches nor cows and sheep to injure the roots, but gives the tree time to root itself securely and firmly. In a little while leaves appear, and after a time the branches shoot out. In four or five years the tree blossoms, the fruit sets in two months more, and by ones and twos the little lichees cover the branches. But he cannot eat them yet. After the fruit has set, he must wait for the kernel to grow; when that has grown, he must wait for the flesh, and when that has grown, he must wait for it to ripen. The skin of the fruit is first green; by degrees it becomes yellow, and then red. When the peel

is red, then the flesh is ripe, and the lichee has attained to perfection, sweet and fragrant. Suppose after a man has planted a lichee tree, placed earth around and watered it constantly, by which means he may naturally expect a reward, he becomes hasty and too eager; having planted his fruit tree in the fifth month, he expects to eat fruit in the sixth. So every day he brings out a chair, and sitting down by the tree, groaning and angry, says, "Lichee tree! lichee tree! see how much labor I have spent on you, and you have not even sent forth a few lichees for me to eat." This man certainly does not know that before the proper season arrives it is useless to crave even one lichee. While during the season basketsful may be plucked, and still there will be more. When fruit is ripe, it is sweet; and when rice is ripe, it is ready for cutting. But the everyday actions of men are good, and still they are poor, miserable, have no office, everything is against them and they can get nothing they want; why is this? It is like the planting of the lichee tree; there are yet no leaves and branches, or if there have appeared, still the fruit season has not come, or the fruit has set, and is filling the branches, but it is not ripe, nor fit to eat yet. So in the world there are many who act well and have never seen the benefit of so doing; the set time has not come; when it does, then all will be well.

There is another sort of men who do not plant lichee trees themselves, and who laugh at those who do, saying, "You buy a tree to plant; you are not as clever as I. I buy delicacies to eat; you pay a man to bring earth and to tend the tree. I pay for a boat to go and see the theatre and enjoy myself; you are doing work all the time. I have watched you planting trees for three years, and even now you have no fruit to eat. Ah! what an absurd thing!" But the man who possesses the lichee trees is much better off than the other man. If there is no fruit now, in a little while there will be, and when once the tree has borne, not only will there be fruit for one year but for many years; not only can the man himself eat, but his children and grand-children can enjoy the fruit. Thus we see how the planting of fruit trees resembles the laying up of stores of good deeds; from trees there are quick and slow returns, and in the doing of good deeds the same principle holds good. There are some whose good deeds obtain the reward of rank and good clothes, and there are some who obtain clever descendants; some gain the first degree, others the third literary degree; some attain to the highest posts of honor and become equals of the throne. The descendants of some attain high rank and become mighty and numerous; as the store of good deeds laid up is great or little, so is the reward great or small. We again see how the principle of planting fruit trees holds

good. A month after planting, greens are fit to eat; gourds require fifty days; a peach tree bears in two years and the olive in six. To make the roof of a house the pine must grow more than ten years, and for the pillars and beams the tree must grow for a hundred years. Therefore in doing good you must be patient for the reward and steadfast in purpose.

Of old, faithful ministers, filial sons and chaste wives did pre-eminently good deeds, practised and held to all the principles of right. Why was their disposition so good? Why was their happiness so great? Of all it is unnecessary to speak; we will choose two instances from the "24 Filial Sons."

Wong Ts'eng (王祥) slept on the ice in order to procure for his mother her favorite li fish. He afterwards became a great official, and his descendants to the ninth generation are respected. Wang Shi (王氏) of the Eastern Tsun (東晉) Dynasty was one.

Tung Wing (董永) sold himself into slavery to procure money to bury his father. One of the genii afterwards became his wife, and his descendants obtained the highest offices in the State. Among them is numbered Shan Shu (伸舒) of the Han Dynasty (漢.) So then to lay up stores of happiness a man need not go outside his own house to obtain a full and complete measure. Those who say, "It is of no use for us to do good deeds," are therefore entirely wrong.

There are two ways of taking the phrases, "the former life" and "the present life." First, the life or existence of a man previous to his conception; this is called the former life. The life after his conception is called the present life. The second idea is genealogical, reckoning from the ancestors to a man's self; he is the ninth generation, his father the eighth generation and so on. The man himself, in that case, would be called the present generation, and his father the former generation. The proverb says, "The fathers did evil and the children are cursed," therefore if descendants enjoy no happiness, the cause may be that their ancestors did evil, and if the children do no good but evil, then the third generation will be still more unfortunate. But there are some also who do no good, and yet enjoy peace, honor and riches; these are under the shadow of their parents' good deeds. In this case, if the children in addition also do good, an inexhaustible store of riches and honor will be their reward.

We have no power over the good or evil our parents have done, but we can determine the acts of our own lives. All men know it is necessary to repair old boats and houses; then why do they not understand the repairing of bad luck? The repairing of a

clock or a scroll is an unimportant thing, but to diligently repair our fortunes is of the greatest importance.

There is another sort of men who do not care to do this, and when exhorted, answer, "All is previously ordained for me; why need I regulate my conduct." If these men know that everything is settled, then why do they trouble to pray to the spirits and worship Buddha, so as to obtain riches. There is no necessity to change the sites of graves or to speculate in trade. Why do men believe everything else and doubt about the necessity of regulating their conduct?

There is another sort of men who say, "I have never injured anybody, why has heaven never protected me." Do you not know that heaven made men to be of use in the world? You were sent here to be of advantage to men and not to injure them. If each injure the other, how then can the world be made better? There is no extraordinary virtue in not injuring men; it is just your duty. To say, "I have never done any harm to anybody" and then require heaven to protect you, is the same as if you were walking with a man on a road and refrained from pushing him into the water and then required him to ask you to drink tea. Or, as if you entered a man's house and refrained from stealing his goods and then required him to ask you to dinner. Or, as if you saw a man's wife and daughters and refrained from becoming friendly and then required him to ask you upstairs. There is no such reasoning as this; your positive duty is to teach others with kindness, then men will respect and love you. If you do good deeds in this life heaven will compassionate and remember you. In ancient times it was said, "To be filial and sincere, augurs happiness; to lay up good deeds and virtue, will make after ages prosperous." But if you have done no good, but only not given offence, then to be angry with heaven because it has sent no reward, is very stupid. In this world there are compensating circumstances; if you are tall, so am I; if you have it one way, I have it another. Who will allow you to offend him? You think that bullocks and dogs are useful to men, wood and grass also have their use, and it is man alone who is to be of no good to anybody. There are men who do no good to their neighbors. There are men who do no good to their relations, and actually there are those who do no good to their parents and brothers. Those who look down on their closest relatives and treat them with disdain are not to be compared to the grass or the trees, which are of great advantage in the world; even fire and water are of more good than these folk. But not only are they of no use; they are a positive injury. There are those who ill-treat their parents, forgetting the care and great efforts which have been exercised on their behalf, and

for which they return no filial attentions. There are those who injure their brethren, turn all right principles into causes of enmity, and who even dare to act so as to bring about quarrels. There are those who injure their neighbors, act oppressively, look down on everybody, aid and abet their own children in doing evil, allow their nephews to suspect and injure others and then actually say, "I have never injured anybody;" they do not know how much they have done. These sort of men regulate their conduct, not for good, but for evil; they lay up not good, but evil; the breath of sin fills their bodies and the air of misfortune their houses. Notwithstanding, they write numerous good fortune tablets, "May the five blessings descend upon our houses." "May the Heavenly Ruler give happiness." "May the god of the kitchen decide our fortune." These folk pray for the five blessings to come down and do not think of the five curses. They think the Heavenly Ruler gives happiness, forgetting that he also sends misfortunes. They think the god of the kitchen decides happiness and do not think he also sends down misfortune.

On the first morning of the new year the good congratulate, and so do the evil. Filial sons say, "May your desires be fulfilled," and the unfilial do likewise. On the second day of the new year you light candles, burn incense and go to the temple to pray for happiness, and so do I. The crush is so great that nobody can turn round; you bow and I kneel down; you whisper and I speak aloud; you throw the blocks without gaining the lucky throw, so do I. We throw until we do. If the throws are many, you promise first one thing and then another. You use all your strength to beseech the idol to protect you, and having at last obtained the lucky throw, are content and happy, you burn incense and return home, considering you have secured one year's good fortune.

Perhaps you build a temple, dwell in its neighborhood, sacrifice to the gods of the land and fulfil all the rites of worship, so as to gain happiness and avert misfortune, but these are not so attained or averted. Men's happiness or woe is affected by their doing good or evil.

The Gemmed Emperor exercises his power and all the spirits of the temples publish his commands. Take the case of a cashier in a shop; all the giving and taking of money is in his hands. He exchanges it for goods, and whether he puts down to a credit account or lends, he effects an exchange. If we buy of this cashier, never paying, just saying a few complimentary nothings, shall we be allowed to take the goods out of the shop without any account for them? Certainly not. The cashier has a master whose commands he must obey. Above the spirits in the temple we have the

Gemmed Emperor, who holds the power of rewarding and punishing, and who seeing men's good deeds, sends them down a hundred blessings. If men do not act rightly, no matter then though in the temple they pray frequently and long, believing the idol will grant their request, or throwing the divining blocks, again and again prostrating themselves before the idol, thinking it will help them, it cannot be, for there is a power which forbids the idol to accede to their prayers. Now is not this case precisely similar to that of the cashier, who for what he receives gives out goods? Happiness and good fortune are not to be lightly entreated, sins cannot be lightly remitted.

There are women who have a rule of burning paper for the forgiveness of their sins. They say the evil deeds of years, deceitfulness, unfilialness, covetousness, or any other kind of sin, may be remitted if one is willing to spend ten cash on one of these papers and to burn it on one of the three days when heaven forgives sins, with an offering of candles, incense, wine and fruit. These women go into the temples and request the priest to recite the sacred books in the presence of the idol, or perhaps they are sparing with their cash, and without asking the priest, kneel and pray, or else on the appointed day burn incense. After the paper has been burned, these women think the idol will take these papers to the heavenly halls and present them to the Gemmed Emperor, who seeing them, will forgive sins. As if he, without daring to delay, obeyed, and from the book blotted out all a man's sins, even should they be as big as a mountain, remembering them no more. Should they again sin, these sins are set forth in a new book, steadily increasing until the pages are full. Then when the appointed day comes round, another time is chosen, more papers are burned, and in this way they consider their sins are again remitted. This fashion of obtaining forgiveness of sins is not very difficult, and moreover exactly suits men. If all were to do this, there would be no need for hell at all, but I fear this idea is a mistaken one.

The law of heaven is exceedingly strict, and the mind of heaven exceedingly long suffering. If a man really wishes to repent, the promise is that he certainly may do so. The way is open for him; if he acts sincerely his virtue remits sins, but the burning of a piece of paper certainly does not.

Supposing a man who owes money, promises little by little to pay back, and while saying some complimentary phrases, does not dare to go further into debt; the creditor will, on seeing this man's diligence, forgive three parts of his debt. On the other hand, if there is emptiness and insincerity at the same time that letters are

being written to implore forgiveness, do you think on receipt of these the debts will be cancelled? Burning paper is precisely similar to the writing of such letters. Repentance and doing good is precisely similar to being willing to pay back. If debts of money are subject to such laws, you may know that debts of wrong done are also, but the parallel only holds good so far. Those who have money can pay their debts, and if a man is poor and has no money, the creditor asks no questions. In speaking of wrongs done poverty or riches are of no account. For debts, daughters even wives may be taken; for wrongs done and unforgiven, evil comes on you and on your sons. If the debtor lives in some known place, not far away, he may be heard of, but it is difficult to follow him to another city or province. As to the consequences of sin, it does not matter whether you go to the uttermost parts of the empire, or even to the kingdom of the foreign devils, a retributive Providence ever follows you. Debts are sometimes referred to the father and not to the son, to the ancestors and not to the descendants. Not so with wrong done, for what the father does not make amends, the son is held responsible; ancestors sometimes greatly involve their descendants. We enquire about debts during a man's life, not after his death, but even the spirits find it hard to escape the consequences of sin, and in the next birth they must be atoned for. The consequences of sin are worse than the miseries of debt. To clear accounts, debts must be paid, and none the less surely must wrongs done to others be atoned for, and in this way alone can happiness be secured.

The repairing of fallen fortunes is like the healing of a broken foot; carefulness and attention are necessary. When pain is suddenly felt, nursing and poulticing must be done. The virtue of repentance is as the gaining of muscular power. The gradual laying up of happiness is as the cleansing of a wound with water. You use powders and medicines and take nourishing food and a tonic to give strength, and in this way drive off the poison. When the scar has healed, skin and flesh re-formed, you will be able to run and walk with ease. If you understand the way to heal a disease, then you can mend your fortunes.

W. G. B.

A Suggestion for the Conference.

THE Conference which is soon to meet in Shanghai will doubtless be an inspiring occasion, and those who attend will be abundantly repaid for expense and trouble; and, no doubt, the result of mutual consultation and comparisons of experiences and methods of work will prove advantageous to the cause of missions in China. The Conference will also be an opportunity to accomplish some definite things for the missionaries and the Chinese Christians, and it would be unfortunate if, in this practical age, the opportunity should pass and no practical results be secured.

Among the things which might be secured there are four, which seem to me should engage the attention of the Conference:—

1.—A common term for God to be used by all missionaries throughout the empire.

At present there are five terms in general use and others that are used occasionally.

These five are: *T'ien-chu* (天主), *Shang-ti* (上帝), *Shén* (神), *Chén-shén* (真神) and *Lao-t'ien-yeh* (老天爺). The Roman Catholics have given us the term *T'ien-chu* and through them the people have, in some parts of China, become familiar with its meaning.

The Catholics gave the Church the term for God in use in the West, and it seems proper that we should use the term they have chosen in China. *T'ien-chu* has not the heathen associations that other names have, not being applied to heathen divinities or rulers, but there are objections to this term. I have heard Chinese say, when speaking to them of *T'ien-chu*, "*T'ien-wei-chu*" (天爲主), heaven is lord, and I was told by a missionary that he met a man, who had been a Christian for some years, who attached this meaning to the term. Heathen associations do and will cling to this word for heaven.

Shang-ti has strong advocates among prominent missionaries, and Dr. Legge gave its meaning as "God over all and blessed forever," but it is a common designation for the Emperor, and a Chinese teacher explained to me that there was a *Shang-ti* below and a *Shang-ti* above that had passed into the heavens.

It is claimed that the term *Shén* is generic and evidently means spiritual beings of some kind, but it is applied to all sorts of spiritual beings, and its use often seems to correspond with the Greek word *δαμόνιον*. I have a little red flag which was used as a charm when a building was being torn down in our neighborhood, and on it are these words: 姜太公在此諸神退. "The most just chiang is present; let all demons retire." In this, certainly,

malignant spirits are meant, and there are other cases in which the meaning is altogether different.

To prefix *Chên* to this word does not seem to remove the difficulty, for in that case the meaning may be a really existing spirit or a true spirit, and not necessarily the one true God, or that the person so designated differs from any or all Gods.

Lao-t'ien-yeh has been used by a good number, but its use has not generally obtained among missionaries and no version of the scriptures with which I am familiar has this term.

There are, however, tracts in circulation, in which this term is used, and some are constrained to use it in preaching, because the people understand it so well. In some cases the Chinese seem to attach a personal meaning to this term, but in general they mean simply and only the heaven which covers them and whence comes the rain and sunshine. Now it seems clear that no one term is free from objections, that every term must be explained, at least before the common people will obtain any clear idea of God from it, and that no term now in use can meet with universal favor. Has not the time come for the Protestant missionaries to compare these differences and unite on some term which can be used by all?

We have *Yeh-'ho-hua* (耶和華) which all use for Jehovah, and *T'ien-fu* seems to be in general use, but we have no term for God, always used by all missionaries.

I have my preferences, but as a young missionary, I desire to say that I would gladly use any term that the missionaries at the Conference may recommend, and I believe there are a large number of young missionaries who would do the same.

The practice of using different names for the one true God is confusing to the already too vague ideas of God which prevail among the Chinese people.

2.—*Two uniform versions of the scriptures*, one in *Kuan-hua* and one in *Wên-li*.

I do not know how many versions of the New Testament in *Kuan-hua* there are in circulation, but I have three which differ not only in the proper names, but also in translations, and I am informed that we are soon to have issued from Peking and Hankow two independent versions in *Wên-li*.

All honor to the faithful men who have given and are giving us the results of their patient labors in these translations. But is not this a waste of time and strength? and would it not be vastly better to have uniform versions? Respect for the Bible may be and is diminished by these various versions.

A single version, based on the existing translations by our best scholars, in consultation with Chinese Christians, would be

a superior work and heartily welcomed by the brotherhood missionaries and native Christians.

3.—*Concerted and united efforts in educational work.* A plan for such work has already been suggested by a gentleman of experience and wide observation.

In Peking the Methodists have a school for higher education; in T'ung-cho, a few miles South, the Congregationalists have such a school, and in Shantung the Presbyterians are working in the same direction. One of these schools could, with a small additional outlay of money, accommodate all the pupils who study the higher branches in these three schools with decided gain to the pupils and the institution. Could not the missionaries unite to form colleges in various districts so as to secure better advantages to the pupil and a great saving of expense?

4.—*A school in Central China, near Shanghai,* for teaching the Chinese language to missionaries. There can be no question but that many missionaries become discouraged and make a partial failure in mission work, because they have not the language, and they have not the language, because they have not been taught. The first year of missionary life is, to the majority of missionaries, very trying. There is little they can do, except to study the language. Any plan that would furnish the very best facilities for studying this difficult tongue would be a decided improvement and add much to the effectiveness of missionary activity. The China Inland Mission has such a school, and judging from what I have seen of those coming from that school, I believe it is a decided success.

As it is now every missionary employs his own Chinese teacher who, though he may know his language, is not apt to teach it to a foreigner, and pays him \$50 or \$75 a year for his services. If the amount of money thus expended annually by new comers could be devoted to this purpose it would go far towards meeting the expense of securing competent teachers in such a school as I have mentioned.

In addition to the peculiar advantages for acquiring the language the missionary would have the opportunity of living in a healthful place, of meeting other missionaries under favorable conditions, of forming pleasant and helpful friendships and of studying, free from the care and annoyance incident to his life on his chosen field.

To bring up these questions for general discussion would probably not be wise, but these and other questions might be given to a representative committee, who could give in their report a plan for securing action.

It will not be my privilege to attend the Conference, but I make this suggestion in the hope that some one will agitate the subject and secure action.

Brethren and fathers in missionary work, we who have recently entered this field look to you for counsel and direction in these things, and it shall be our prayer that you may be guided and blessed in your deliberations and that the result of your Conference may be for the glory of God and the advancement of His truth in this great empire.

A YOUNG MISSIONARY.

Are Missions a Great Failure?

[A friend suggests the reprint of the following from the *Church Missionary Intelligencer* in view of the approaching General Conference in May.—Ed. Recorder.]

THERE has been recently, during what may be euphemistically described as the "recess season," a protracted discussion in the columns of the *Daily Telegraph* as to whether marriage is a failure. We have not followed the progress of the discussion, but we understand it has been brought to a close, with what conclusion come to we know not. Many institutions have also, or seem likely, to be put upon their trial in a similar manner. How far England is a failure is in various ways hotly discussed. Christianity itself is not exempt from this class of speculation: Buddhism, under the auspices of Madame Blavatsky, and Islam, under the patronage of Canon Isaac Taylor, seem to be coming forward to displace it from its high pretensions. Meanwhile, fired with a noble ambition of running down something, Canon Taylor is occupying himself with Missions. Just as the *Daily Telegraph* advertises the largest circulation in the world, so the Canon, to call attention to his subject in the *Fortnightly Review*, advertises "The Great Missionary Failure," an advance upon "Is Marriage a Failure?"

Latterly there has been in various quarters a great blowing of trumpets about some impending onslaught on missionary societies, which was to result in their demolition; this we are now told is incorrect. It seems however that a paper shortly to be read at the York Diocesan Conference, and a volume on Egypt containing animadversions on missions, probably because they hardly exist there, are to embody the Canon's later views. Anyhow, when the article in the *Fortnightly* reached us we anticipated some severe attack, substantiated by facts of some sort, culled out of mischievous animadversions on mission work, and gathered from miscellaneous sources. This was our anticipation. In a certain sense we have been disappointed in it. It has by no means come up to our anticipations. In comparison with the outpouring at Wolverhampton, it is feeble and inconclusive

to a degree. The Canon must put forth more power if he is to retain any hold on public attention. His animus is quite clear, but he seems to lack the power, judging from this specimen of the manner in which he opens his campaign, to give point to his malevolence. We have heard that it has been said of him, by a very able man who had peculiar opportunities of judging, that "the like of him for pretentious inaccuracy was hardly ever seen." We propose to give some proof of this in the remarks we are about to offer.

Canon Taylor opines that the paper he read at the Congress has, by the storm it created, thrown considerable light upon the results and methods of missionary work. In this we differ from him. If it did anything it raised clouds of dust, through which truth is hardly discernible. Our impression, too, is that the great missionary societies are much as usual, just as if Canon Taylor had not expatiated upon the blessings and value of Islam as a missionary agency. If more information has been disseminated, it has been that possibly some who were wholly ignorant of what was going on may here and there have been led to acquire some knowledge of what they were induced to argue about. This so far is good, for mission work courts investigation.

Canon Taylor propounds, somewhat arbitrarily, two questions as questions which have been discussed. We had thought that a jangle about Islam was the chief topic, but we may have been mistaken.

His first question is, "Have we reason to be satisfied with the results of missionary enterprise?" In return we venture to ask, Who are *we*? Are we to understand the friends of the missionary cause, those who have upheld and are upholding it by their prayers, their alms, their efforts and their sympathies? If it rested with them, we have little doubt that upon the whole their reply would be that in the main *we* are satisfied, and have reason to be so. They would be perfectly conscious and ready to admit that there have been failures in missions and in missionaries, as in all things carried on by human agency. They know that in the Church at home all is not perfection, that there are feeble ministrations, an undue amount of worldly spirit, things which ought to be done left undone, and a vast deal of nonsense perpetrated which had much better be let alone. That something corresponding might be discoverable in missions would not surprise them, as the missionaries issue forth from the bosom of the Church at home. Water does not usually rise much higher than its source. Still, making allowance for human infirmity, they would, we are confident, say, Upon the whole we are satisfied. Our missions are proof that we are a living Church, having the Spirit of Christ in our midst.

But *we* may have a different interpretation. It may comprehend those who in various degrees have taken up a position antagonistic to missions, who do not uphold them by their prayers, their alms, their efforts and their sympathies; who are more ready to criticize than to support; and it may also extend to those who are downright enemies. In this last class we do not include Canon Taylor; we prefer to view him as a candid friend. It is but common sense to assume that persons of this class would not be easily satisfied. Their antagonism or indifference might spring from various causes, but at the very best their sympathies would be what Charles Lamb would call, "imperfect sympathies." Is it unfair to urge that they would be more ready to clutch at an objection than to put a favorable construction upon a matter of doubt?

We trust we shall not be deemed uncharitable or unduly personal if we class Canon Isaac Taylor among the latter class of *we*. Our grounds for this opinion are as follows:—We premise that we have no knowledge whatever of his private affairs or the nature of his ministry. Our information is derived solely from the Church Missionary Reports, from his public acts. When he took charge of his parish in Yorkshire there was then a fairly flourishing village association. It has ceased to exist. For some years he continued personally a gradually diminishing contributor to the Society. Now he subscribes nothing. He has, from reasons no doubt sufficient to himself, passed from the position of supporter to that of critic. He has, we presume, come to the conclusion that he has reason to be dissatisfied with the results of missionary enterprise. He is now an outsider to it. It would not be easy to satisfy a person of this class of experience. We beg most distinctly to assert that we cast no imputation whatever on the honesty of his convictions, but it is fair that it should be clearly known what is the attitude he at present holds. Our impression is that so long as the present dispensation of things lasts there will be those who will not sympathize with missionary effort, who will scout it as fanaticism, who will underrate its successes, and strive to make capital out of its failures, whom it would be utterly impossible to please by any human skill or ingenuity, and who must be left to nurse their wrath or their captiousness and to keep it warm, while, without concern for them or their crotchet, the work is carried on with such blessing as God may see fit to give.

Some consideration must now be given to the line of argument adopted by Canon Taylor. He was, we believe, when he graduated, somewhere among the Wranglers of his year. His early proficiency in arithmetical studies still clings to him, and has no doubt led to his theory that mission work can and ought to be conducted

on the principles of the Rule of Three. He reduces the question to something analogous to the following example selected at random from Barnard Smith's *Arithmetic*: "If 126 men can make an embankment 100 yards long, 20 feet wide and 4 feet high in 4 days, working 12 hours a day, how many men must be employed to make an embankment 1,000 yards long, 10 feet wide and 6 feet high in 3 days, working 10 hours a day?" The obvious fallacy of this mode of viewing missionary effort is, that it leaves out altogether manifold important considerations which cannot possibly be left out of account if we would attempt to form a right conclusion. We have not tested the Canon's arithmetic, which would fall more naturally into the province of an actuary. It may or may not be correct; at any rate, a question might be formed out of it for the Mathematical Tripos or the Oxford and Cambridge Local Examinations. But if he likes we will, solely for argument's sake, suppose that it is correct. What then? Are no disturbing influences to be taken into account? From the lowest mundane point of view, wars, famines, pestilences might seriously affect the Canon's ratio. His Mohammedan friends are largely engaged in diminishing the prolific tendency of the Negroes by the simple process of extermination. The Negro multiplies rapidly in the Southern States of America, but in the last 100 years fetish worshippers, consisting principally of Negroes, have decreased, not increased, especially in Equatorial and Central Africa, by some forty-five millions. In 1786 they amounted to 176 millions, they are now rated at 130 millions, so energetic have been the endeavors of Islam. We do not know from what source Canon Taylor has obtained his statistics concerning China, probably from Mr. Popoff's Tables—a sufficiently authentic source. If he has done so, he might as well have added that, according to the same authority, there has been a decrease in the population of China between the years 1842 and 1882 of thirty-one millions. It is estimated that the increase of the population in China corresponds pretty much with what it is in France. Canon Taylor can, no doubt, tell us what that is! All this, however, is the merest trifling: we only advert to it in passing to show that Canon Taylor is no more gifted with infallibility, even in the question of arithmetic, than the Pope is in his department. We are so far in agreement with him, that the increase in number of the heathen, even after all reasonable deductions, is a formidable thing; but there is consolation in the thought that the heathen are not the only races which are numerically on the increase. As the bottom was knocked out by Sir W. Hunter and others of the assertion about the increase of Mohammedans in India by leaps and bounds, it now only peeps out very modestly in the *Fortnightly*. It still

lingers there, after a fashion, but it is huddled up in a way that hardly lends point to anything. We are not without some vague hopes that, as the leaves are falling off the trees as we write, some at any rate of Canon Taylor's fallacies may gradually be abandoned by him for more rational ideas.

There are, however, other and superior considerations, which ought to find place in this argument, and which do seriously influence the friends of missionary enterprise. Canon Taylor is a beneficed clergyman of the Church of England. He will bear with us when we make allusion to them, although we find no reference to them in his paper. Those who uphold missions are quite aware of the formidable nature of the opposition they have to encounter in the conversion of the heathen. They see it as plainly as the servant of Elisha saw the city compassed both with horses and chariots. But instead of idly wailing, "Alas! master, what shall we do?" they have heard a voice telling them, "Fear not, for they that be with us are more than they that be with them." The words of the Bible, and all the lessons taught therein of the victories of the few over the many when God was on their side, are not lost upon them. Even if they had doubts or misgivings, they have ringing in their ears the command (Matt. xxviii. 19) given them by their Master, which we were sorry to find Canon Taylor would, if he could, view as somewhat apocryphal; they do not hold it to be fanaticism to believe that the Holy Spirit of God can influence the souls of men, and that under that Spirit's influence nations even might be born in a day. Meanwhile, the *mot-d'ordre* has come to their souls, *Ora et Labora*, so they have neither time nor heart for arithmetical puzzles, however ingeniously propounded. In the world in which they live, although arithmetic is not excluded, it is not with them, as it may have been with Pythagoras and Plato, the beginning, middle and end of all things.

We will venture to place a thought before Canon Isaac Taylor. Rather more than 1,800 years ago there were gathered together in a room in Jerusalem about a hundred and twenty persons. These persons were under the impression that they were to be witnesses of the Lord Jesus Christ and of His resurrection "to the uttermost parts of the earth." One among them named Peter stood up and spoke in their midst. Now, might we venture, without irreverence, to suppose that in that assembly there had been a disciple with the peculiar gifts of Canon Taylor, and that in the interval between the Ascension and the gathering he had devoted himself to arithmetical calculations concerning the task laid upon him by the Master. He might have risen after Peter, and said

somewhat as follows :—" Men and brethren, you see what a feeble folk we are ; we are not much above 100 in number, men of no influence even among our own people, without means or resources. I have been calculating that the population of the world, so far as I know, amounts to (?) millions, and there may be endless millions more in the regions unknown to me. These unbelievers are multiplying rapidly, and every year the task of converting them will be more hopeless ; indeed, if we were each of us to convert ten per diem it would take thousands of years to convert the world, and still more if relapses were taken into account. It does not seem within the range of possibility that our society can make any sensible impression on them. Wherefore, my counsel is that we should not embark on so wild a speculation as this. Is it quite certain that our Master really meant what He is supposed to have said? Had we not much better try to do what good we can to our own neighbors and friends? These strange religions may not be quite as good as ours, but may probably be sufficient for the well-being here and hereafter of those who hold them." No such speech was uttered, and no such counsel prevailed. Even Canon Taylor ought now to perceive that an opposite course was wisdom.

Again, not quite a hundred years ago a few individuals of no particular note met in a dark and dingy parlour in a city rectory ; they did not take the arithmetical view of the question, which might have given the *coup-de-grâce* to their deliberations, but in the teeth of endless opposition from laity and from clergy, who have ever kept exclaiming, " It is naught, it is naught," they went on till there has sprung up what Canon Taylor terms " the largest and most successful missionary society in existence." Plainly there are more things in heaven and earth, especially in things pertaining to the kingdom of God, than mere arithmetic, even when it is accurate, can properly account for.

What may be the value of the rescue of a soul from death we cannot clearly determine from any light thrown upon the question by Canon Taylor's arithmetic. Numbers with him seem to be everything. The intrinsic value of even one soul truly converted to Christ is nowhere distinctly stated by him ; we are left to conjecture for ourselves. That some souls are gathered into the fold of Christ's Church is a subject of gratulation to a good many Christians in England. They so far coincide in opinion with Canon Taylor that they wish there were more. But a few are, in their estimation, better than none, and they hold the redemption of these souls to be precious.

There is one very curious thing in the reasoning of Canon Taylor. He notes that half of the whole converts of the C. M. S. are in one or two districts of South India. These converts, he thinks, should be excluded. It would, of course, help an arithmetical process to leave the converts out, and then to argue there are few or none. But is this fair or reasonable? Again, he complains that there are no converts in the Baroda district;—but there are not, and so far as we are aware there never have been, any missionaries! He says that in the Bombay Presidency 92·7 of the native Christians are said to be Roman Catholics. We do not know whether Goa is included in this, but for three centuries and more Portuguese Romanism has been paramount in districts which have only within very recent times come under British sway. With regard to Travancore, we shall have a word to say farther on as to the propagation of Romanism there; but has Canon Taylor ever heard, or if he has heard, has he ever felt any sort of interest in the fortunes of the Syrian Christians, who are, we presume, Christians, although not under the domination of the Pope? Those who are familiar with missionary matters, and know what for a long period was the earnest endeavor of the C. M. S., to purify, not to supplant, the Syrian Church, an endeavor still not lost sight of, will best appreciate how little value need be attached to Canon Taylor's comments upon what he deems to be want of progress in the Travancore mission.

One salient fact stands out in Canon Taylor's article. That is, that he is conscious that large funds are placed at the disposal of missionary societies by Christian liberality. The total of these from England, America and the Continent of Europe for Protestant missions, he estimates at about two millions annually. We wonder how much of this proceeds from the Continent of Europe. Now, in reference to this, we would suggest to him the following reflection: This money, whatever may be the amount, is freely given by the most intelligent, the most enlightened, the least priest-ridden portion of Christianity; the most hard-headed and business section, some might say the most worldly-minded, of the European and American communities. He would not pretend to say that except in some isolated case of extreme foolishness any Protestant minister would teach his people that contributions to missions would atone for sin, as under Romish auspices cathedrals were built and monasteries founded in the Middle Ages. It is surely fair to ask how these Christians, peculiarly enlightened, and with most free access to all comments of the public press, no matter how adverse to the cause of missions, still come forward as freely as they do in their

support ! They do not gain, and they do not suppose that they gain, merit. Friends of missions lament the deficiency of funds; Canon Taylor is overwhelmed with the magnitude of them. Indeed, he becomes quite gushing over them. He does not contribute to them himself, but he is jealous that the money of other people should, as he imagines, be thrown away; not only is he excited about this, but his concern extends to the "devoted laborers, whose precious lives are thrown away in hopeless enterprises." Possibly his sympathies may include even Dr. Bruce, but perhaps not, as he elsewhere views him as "a chief offender." It is interesting, however, to notice how, according as it suits the turn of Canon Taylor's kaleidoscope, a missionary is at one time a man "with a shady bungalow, punkah, a pony-carriage and a wife," and at another "a devoted laborer," whose life is, or ought to be, precious. Is he totally devoid of the sense of humour? and if so, is he not conscious of the contradictory absurdities into which he has allowed himself to be betrayed? Are the missionaries devoted laborers sent upon fools' errands by an ill-judging committee at home? or are they self-seeking men, whose lives so far from being precious, are worthless to themselves and everybody else? They can hardly be both.

(To be continued.)

A Public Examination for Western Schools in China.

BY W. T. A. BARBER.

OF the many important questions to be discussed at the coming Shanghai Conference, none is more practical in its issues than that of education in China. I do not wish just now to write on the spiritual and evangelical side of this matter, but to make some suggestions as a practical school-master. There is at present a vast amount of labor being put forth in various places to meet the demand of China for Western learning. Many of us are feeling the penalty of being a day *before* the fair, but we are all sure that the demand is increasing, and all over the empire missionary societies are standing prepared with Christian men and Christian plans to satisfy that demand as it makes itself known. The present is an era of *isolation* in work and method. There are no regular lines marked out; books are constantly being published with every variety of terminology and literation, often treading over common ground with waste of labor and confusion of result. The danger will be that when the great need of a regular system does arise, the cosmos produced will be a quite accidental and desperate refuge from our present chaos. The last Conference, by its appoint-

ment of the School Text Committee, took a splendid step towards avoiding confusion and laying down definite lines; may not this Conference, by carrying its ideas further, make far-sighted provision, which will give shape and cohesion to the education of the future? Let me make what I wish to say more definite by a reference to English education. A quarter of a century ago English middle-class schools were largely asleep and inefficient. The University of Oxford took the lead in a method of redress by starting the Middle-class Local Examinations. A Board of Examiners was appointed, a syllabus of study, with set subjects, issued, and all the schools in the country were invited to send their pupils in for competition. The examinations were held in all the large centres in the country, under the direction of local committees. The University of Cambridge followed; the examinations became more and more popular; candidates increased in number from hundreds to thousands, arranged in honor classes; the effect of emulation was universally felt; clever boys of the middle-class, who formerly were utterly and hopelessly outside the chance of the expensive English university life, gained courage by early successes; the avenues to Cambridge and Oxford were thrown open; the number of the students there increased enormously, and the general educational standard of the whole nation has been sensibly raised. But the special point of force to us is that the whole course of study has been codified and settled; inefficient schools have been largely extinguished, and the better schools have considerable uniformity of system. I am quite sensible of the evils of an examination system such as this, evils of cram destructive of true education, but we are far enough from such dangers to be able to learn the due lessons from the facts here adduced. Why not boldly enlarge the School and Text Book Committee into an Examining Board to co-operate with a few selected from among themselves by the professors of the various government colleges? Let them, after due debate, settle on certain text books and issue a syllabus of a public examination for all Western schools in China. The examination subjects need not be detailed here; credit would be obtained for Chinese classic and composition, English, mathematics and natural science with scripture as an optional subject. Limits of age might be imposed after a few years; meanwhile class-lists might be issued with honors in each section and on the whole list, and certificates granted. The candidates would be few at first, for the examination must be no mere farce; year by year there would be more. The expenses might be met by a small fee for each candidate; subscriptions might be needed the first few years; the examination would soon pay for itself, and the certificates would be highly valuable and highly valued.

Nothing would sooner extricate us from the chaos in which we are weltering. For instance, I have strong views myself against such a permanent separation of China from the rest of the world, as is implied in my friend, Mr. Fryer's excellent books, by his following the native topay-turvy custom of writing, but were his system adopted as the 'standard of the Chinese Western School Local Examinations I should have to shut my views up like a telescope and diligently look through what I took for the telescope's wrong end. The world would look smaller, it's true, but I should soon grow accustomed and cease to grumble. *Experimentum fit in vili corpore*. By the egoism of my example my meaning will be plain and nobody can be exasperated.

In addition to the introduction of system in books and terms, the 'general introduction of this practice would, I feel sure, give teachers and pupils a new interest and aim, and would be a new object to ensure permanence and thoroughness of study.

Japan in Retrospect.

AS we sail down the Chinese coast *en route* for India, I will try to condense into one letter a comprehensive report of the work in Japan. I spent just nine months to a day in that interesting field, during which time I visited twenty leading cities and twenty-nine government and eighteen Christian colleges and schools, conducting over two hundred meetings attended by thousands of students and business men. Japan has a population of over 38,000,000, and I have no reason for doubting that the proportion of young men is about the same as in America, viz., one-sixth. There are at least thirty-three cities containing populations varying from 25,000 to 1,200,000. City Associations will doubtless be limited to these centres of population for a number of years.

I believe that the same openings which the American Associations have gained among railroad men will soon be offered in Japan. There are already about one thousand miles of railroad in the empire and plans for rapid extension. Telegraph men, soldiers and policemen also form large bodies of intelligent young men who will require special work.

The schools, however, present the most important field. There are at least two hundred government schools of high grade, containing between forty and fifty thousand young men, ranging in ages from fifteen to twenty-three. There are many private schools, especially in Tokio. That city is said to contain upwards of 80,000 students

above the primary grade. The government and private schools are, with a few exceptions, unoccupied by Christian workers. There are fifteen Christian schools and colleges, containing nearly 8,000 young men, about one-half of whom are professing Christians.

In all of my observations the foremost questions in my mind were, is there a need for special work among young men? Will the missionaries and Japanese endorse it? Is the time ripe for its introduction?

The first question meets with an emphatic affirmative answer in the presence of at least six millions of young men, specially tempted, mighty in influence, comparatively free from prejudice against the West, and consequently open to conviction concerning the religion of the West. As to the second question I consider it a very strong endorsement of the work that not a single objection to it has been raised by more than one hundred missionaries with whom I have discussed the work. As to whether the time is ripe for its introduction, a brief report of the work already accomplished is the best answer.

The work in Tokio I have already so fully described that repetition here is unnecessary. Suffice it to say that Associations have been formed in four Christian and five government schools, the central city association reorganized and \$60,000 in gold secured by Mr. Swift, the prime mover in the government school work in Tokio, and a lot purchased, upon which a students' Association building will be erected at once, at the heart of the government student population. A lot will also be bought, and a building erected in a prominent business section of the city, and a vigorous work prosecuted among business men.

WORK IN THE CHRISTIAN SCHOOLS.

I have visited all of the leading Christian schools and colleges, spending from three to seventeen days in each, conducting evangelistic meetings and aiding the students in organizing. Over one hundred and forty students united with the Church in Doshisha college, over thirty in the Meiji Gakuin, nineteen in Kumamoto, a considerable number in Osaka and other places.

The Japanese students are as ready to form organizations as are the American and British. I found, however, the Associations already started had such a meagre conception of the work that it would be better to defer the formation of Associations until those already in operation had been developed into strong, healthy models. Instead, therefore, of organizing fully fledged Associations, an effort was made to concentrate attention upon the definite work of the Association, by forming small, carefully selected bands,

pledged to Bible study and personal work. In other words the American Association Bible Training Class has been adopted as the germ of the Japanese Young Men's Christian Association, without officers, committees, and with the least possible machinery. The band is called the *Kirisuto Kyo Sei Nen Domei Kwai* (Young Men's Christian Association). In view of this method of procedure I cannot report many Associations, but can report the formation of a number of these bands doing earnest work.

THE GOVERNMENT STUDENTS.

The fact that I came to Japan, representing the students of the government as well as Christian colleges of the West, secured for me very cordial recognition by the students of the government schools. Numerous invitations were received from this class, which I accepted. Meetings were arranged by committees of students in large halls and theatres and in several cases in the government school buildings. In every place the meetings were largely attended. My opening address was devoted to an account of the Christian movements in progress among Western students. Shameful misrepresentations have been made by skeptical men from the West concerning the hold which Christianity has among the educated. Having had eleven years' contact with Western students, I was able to state the fact that a majority of our college graduates are professing Christians, and a very small proportion of students unbelievers in the essential facts of Christianity. These statements convinced many Japanese students that Christianity's great stronghold is in the Western colleges. I was also able to surprise them with the fact that, while Christianity numbers about one in twelve hundred of their population, it has gained one-fifteenth of the students in seven of their leading government colleges, and also numbers a large minority and in some cases a majority of students in the Christian schools. They were surprised to learn that in their leading government schools Christianity has a larger professed following than it had in some of our leading Christian colleges in America less than a century ago.

These addresses were followed by others upon the divinity of Jesus and the plan of salvation. Many students expressed themselves as determined to accept Christ, and many more promised to earnestly continue to investigate the subject until a conclusion is reached.

The summer school in Kioto I have already described.

The future of this work is assured because of the presence of Mr. Swift, whose wise advisory supervision will secure the development of strong Associations in Tokio, and strong leaders for the work to be opened in other cities and in colleges.

It need scarcely be said that my work is merely preliminary and derives its chief significance from the fact that it is to be permanently followed by such leadership as Mr. Swift will give it.

Leaving Japan was a trial second only to that which I experienced in leaving America. Some of my last hours with those royal hearted fellows form the most sacred memories of the tour. My last meeting was in the large chapel of the Doshisha, and as I bade the two Associations and the many students of the Doshisha and the large government college good bye, and looked upon their eager faces for the last time probably until I shall see them in the light of the eternal morning, I thanked God for having permitted me to see the beginning of a movement which is destined to cover their land with the knowledge of God as the waters of the broad Pacific cover its mighty deeps.

I shall next write from Jaffna College, Ceylon, where the College Association work in the Orient had its beginning.—L. D. WISHARD in the *Intercollegian*.

Correspondence.

To The Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have thought that your readers might be interested to hear of a series of union meetings which have lately been held here. They occupied the evenings of the last nine days of the Chinese year, ending with a watch-night service. Although all the four missions united, the meetings were held alternately at the China Inland and the Methodist preaching places. There was an average attendance of over 100, although the places of meeting were nearly a mile and a half apart. Few outsiders were present, but hardly any members were voluntarily absent.

Programmes were prepared with definite subjects assigned for each night. This proved to be one of the most important features of the meetings. After an opening

address by one of the missionaries, all, whether natives or foreigners, were invited to speak or pray briefly, but with the understanding that it was to be on the subject of the evening. This they did in almost every case. This tended to prevent wandering and aimless talk and to make a clear and definite impression upon the minds of the hearers. It is believed that the meetings have proved of great value in increasing the spiritual interest and promoting a feeling of unity among the native Christians. It has also been a practical demonstration to the outside world of how these Christians love one another.

The past year has been one of special encouragement in the work, the numbers of members and adherents having about doubled.

This is the first attempt to hold union native meetings here, but it

has been such a success that it is likely to become an established custom in the future.

Yours sincerely,
SPENCER LEWIS.

CHUNGKING, January 31, 1890.

To the Editor, "RECORDER."

DEAR SIR: With your permission I would add a note in the translation of the word *προφητης*. A correspondent (August) claims that 先知 is a satisfactory equivalent, on the ground that it is used by Mencius in a given connection. But had Dr. Legge used the word prophet in his translation there would have been a very evident unsuitability, all the more apparent that 先知 is explained by the 後知 with which it is paired.

The prophet is a man selected by God to convey a message to his fellows. The 先知 has nothing in common with him, being merely a man of quicker natural intelligence, who more readily acquires knowledge, and so is suited to be a teacher of others.

But there is another sense of the term, the popular one and that which Christians, even "educated ones," attach to the word in Christian literature. That sense is the one ordinarily and erroneously

(vide Trench, Cremer and others ascribed to the English word prophet, i.e., one who foreknows. This is the meaning assigned to it in the "Aids to the Understanding of the Bible." Moreover, foreknowledge is the one natural meaning which attaches to this particular combination of characters. As in the 今古奇觀, where the following occurs: 有個未卜先知的法兒. For an instance in Christian literature compare Hymn No. 150, second verse, in Dr. John's collection.

It is submitted, then, that the classic use of the term is not the popular one, and that in neither classic nor popular sense does it represent the word "prophet."

Yours faithfully,
H.

DEAR SIR: Up to the present time 23 papers for the Conference have been received by me, for which the thanks of the Committee and of the printer are tendered to the writers. I would remind the friends who have not yet sent their papers, that the time is growing short, and we are anxiously awaiting their arrival.

J. R. GODDARD,
Secretary of Committee.

February 22nd, 1890.

Our Book Table.

EXTENDED EXPLANATIONS FOR BEGINNERS
(幼學衍義). Published by the
Basel Mission, Hongkong; 1 vol.,
300 pages.

THE above rather indefinite title is given to what the translator (Rev. F. G. Loercher, of the Basel Mission at Li-long) calls a free translation of Dr. Kurtz's "Religious Teach-

ing," which in turn is a full exposition of "Luther's Catechism." This translation, it seems, has passed through the hands of a commission of four missionaries of the Basel Mission, who have, as the translator tells us, "adapted it to their moderate Lutheran and partly Calvin-

istic views and notions, so as to constitute a book preparatory to their preacher's seminary, where the Rev. Schaub's "Dogmatic" is taught."

The matter of the book falls under three heads, viz., the *Law*, *Faith* and *Grace*.

The first is an exposition of the Decalogue, which is divided into two tablets (碑), viz., "Duties to God" and "Duties to Man." That these brethren have some rather peculiar notions will appear from the fact that under the exposition of the fourth commandment they give an extended calendar of Church feasts, movable and immovable, which, with the absence of any hint to the contrary, might be understood to be of equal importance with the Sabbath law.

This, with the somewhat loose interpretation of the Sabbath law, seems rather inconsistent, to say the least. We need to be on our guard against "teaching for doctrines the commandments of men."

If it is necessary to teach the traditional Church feasts to the Chinese, which may well be questioned, let them be put in an appendix in small print and with an explanation of their doubtful origin and utility. Why should we relieve the Chinese of the burden of keeping the Sabbath, which is really no burden because it is Christ's, and lay upon them the real burdens of human traditions?

We find another peculiar "notion" in this book. The fifth commandment is put in the first tablet of the law, on the ground that parents stand in the place of God, are God's vice-gerents and are therefore to be served with reverence.

One of the fundamental doctrines of the Reformation, for which Luther fought, was that the only vice-gerent of God on earth was Jesus Christ, and it would seem that the statement that parents and civil rulers, are God's vice-gerents (代上帝位者), is rather a dangerous one. It is cheering, in these times of looseness, to find a clear statement of the only scriptural ground for divorce (see exposition of 7th commandment).

Under the 6th commandment, a point is touched, which certainly needs to be emphasized in China, viz., the sin of suicide. Mention might well have been made also of the sin of infanticide and the cruel, *almost murderous*, practice of foot-binding. The second general division is an exposition of the apostle's creed; this part is a very rich and valuable compend of what is ordinarily called systematic theology. The theory of a second probation for those who have died without receiving the gospel call is founded on two obscure passages in 1 Peter, which easily admit of another interpretation more in harmony with the general teaching of the Bible.

The third general division treats of the means of grace, viz., the Scriptures, Sacraments and Prayer. It is argued that baptism is a regenerating ordinance, and when possible, is essential to salvation. Those who have died in infancy, or heathen who have not had the gospel call, may be saved in some other way. The emphasis laid upon baptism as a saving ordinance, leads to the almost popish practice of baptizing infants *in articulo*

mortis. This rite of extreme baptism, as it is called (臨終之洗) when no minister can be secured, is to be performed by any officer of the Church, or by some member of the household.

These are points which many will regard as defects, in what on the whole is a very useful compend of Christian truth. The style is a simple *Wên-li* and has none of the

stiffness of a literal translation. The printing, from native blocks is admirable.

There is a richness of thought and illustration which makes it very attractive reading; numerous scripture proofs are cited to stimulate Bible study. As a text-book for prospective native preachers it is certainly worthy of extended use.

L.

Editorial Notes and Missionary News.

AN OUTRAGE AT NANKING.

We came pretty nearly suffering in a small way a trouble like the Chinkiang riots of last New Year's, on Sunday last, after our usual morning service. Our chapel was packed and many outside could not get in. When we had dismissed our audience, they followed us, throwing stones and pelted us, even to the private houses, throwing stones at us standing on the porches. They were told that if damage was done there must be indemnity. A letter was sent to the Office of Foreign Affairs, and we went inside to our communion service. The crowd then went back to the chapel, and when we were through our service we found the chapel gate had been forced and the gateman injured somewhat and a great many tiles and windows broken in the chapel. As we were writing again to the officials, this time to the Hien, an officer with some soldiers came from the Office of Foreign Affairs, and several culprits were seized and the affair was over. After a while another officer came, I believe from the Viceroy's Yamên, and examined the damaged property. The soldiers allowed a boy to escape, but led three away to the Yamên. Another escaped on the road, but the soldiers

seized a substitute, perhaps guilty, but perhaps not. On Monday the Hien came around to visit the missionaries, bringing two men wearing the cangue. Many thanks are due to the officials for their promptness in nipping this commencing trouble in the bud. They seemed very sincere in their apologies to us for having such trouble, and one of the officers who came spoke of the kindly relations existing between China, America and England. We had a pleasant friendly conversation, suggesting the Confucian saying, "Look on all below heaven as one family."

This evidence of sufficient help in time of trouble is very encouraging.

Yours, &c.,

W. E. MACKLIN.

NANKING, 4th February, 1890.

From *N. C. Daily News*.

RENEWED OPPOSITION TO THE OPIUM TRAFFIC.—DEPUTATION FROM INDIA.

DURING the latter part of February Mr. Alfred S. Dyer, of Bombay and London, has been in Shanghai, on his way to Peking, to which city he goes, bearing a letter signed by over 9,000 Christian people, principally of India, including 1,200 native pastors, evangelists, &c. and over 750 foreign missionaries, in which

the moral and physical havoc which opium has made is deplored, and sympathy is expressed with the supreme authorities of China in their desire to save their nation from the curse of the opium habit. He also bears a similar letter from between 6,000 and 7,000 Christians in Scotland.

Mr. Dyer is accompanied by Rev. W. E. Robbins, of Bombay. Their hope and belief is that their mission, in conjunction with the growing Christian anti-opium feeling in England will under God, at this juncture hasten a change in the relations between China and Great Britain as regards this enormous evil which, without exaggeration, may be said to be sapping the very life blood of China.

A letter from the native Christians of Canton, which they have just addressed to the Christians of Great Britain on the opium curse, says among other things: "Now when your government plants and sells opium to minister to the evil propensity of the Chinese, you are partakers with them, and what can you say in excuse thereof?"

The prayers of those who are interested in the redemption of China will follow Mr. Dyer and his friend.

SCHOOL AND TEXT BOOK SERIES COMMITTEE.

THE usual quarterly meeting was held on the 5th February. Present: Rev. Wm. Muirhead, Chairman; Rev. Dr. Allen, Rev. Dr. Mateer, Rev. Y. K. Yen, Rev. C. F. Reid, Rev. Dr. Edkins, John Fryer, Esq. and the Secretary.

After several items of routine and other business were transacted, the editor intimated that he had printed 100 copies Sheffield's *Universal History*, which now belonged to the Committee and to which all applications for it were henceforth to be made. It would be

sold at \$1.50. He also placed on the table the fifth part of his translation—*Vade Mecum*—giving the terms in Chinese relating to the steam engine, and said that the three Hand-books pertaining to Messrs. W. and A. K. Johnston's Charts on *Hydraulics*, *Light and Heat* were cut on blocks and ready to be printed; also that the 1st and 2nd parts of his new edition of *Chemistry on Common Life* were cut on blocks.

The Hand-book for the Astronomical Charts was likewise placed on the table, containing the four large charts reduced in size, but beautifully distinct and colored and could now be had at the Depot.

A. WILLIAMSON,
Hon. Sec.

SHANGHAI, February 17th, 1890.

SELF-CREMATION OF CHINESE MONKS.

I FIND the following information respecting self-immolation by fire at the Tientai monastery years ago, which I submit as supplementary to what I have narrated concerning that rite as it now exists in that stronghold of orthodox Buddhism. ["priests"—hoshang, is shown by Professor Legge, "Travels of Fahien" and by Sir W. Monier, "Buddhism" to be an inapt term; they employ "Monks" as the fittest rendering]. Dr. Edkins' "Notices of Buddhism in China" says:—"On one occasion we read that an inmate of the Tientai monastery, near Ningpo, expressed to the Emperor his wish to commit himself to the flames when the erection of a certain temple was completed. His desire was granted, and an officer sent to see that the temple was finished and the rash vow of the priest also carried into effect. The pile was made and the priest was called upon to come forward. He excused himself, but in vain; he looked round on the assembled crowd for some one to save him; among the priests and

people, however, no one offered to help the trembling victim of his own folly. The stern voice of the Imperial messenger bade him ascend the pile. He still lingered, and was at length seized by the attendants, placed forcibly on the pyre and burnt. So common had these fanatical proceedings become that the Emperor T'ai-tsu, hearing that wood was being collected to form the pyre for a priest, prohibited any more temples being built, and set his face against all such delusions."

Asceticism and self-inflicted bodily pains characterized Brahminical philosophy before the age of Sakya-muni, as means of emancipation from the burden of a life not worth living; its pessimism which was as thorough as that of Schopenhauer and Von Hartmann, included self-immolation, as we know from Indian sources and from Hellenic as well. Dr. Edkins reminds me that "in Athens the philosophers of the Areopagus were astonished to witness the burning of a Brahmin in their own city. This was soon after the time of Alexander the Great."

While self-destruction was strictly interdicted by Sakyamuni, his followers early found arguments justifying the practice as a method of sublimation.

"We find in the narrative of Fahhian* an account of a Ghaman who, by self-destruction, arrived at the condition of a Rahat. His argument was that though Buddha had forbidden self-murder, yet that rule did not forbid the destruction of lust, anger, ignorance, and it was against these he raised the knife and completed his own death. By some such argument, probably, the custom of priests committing themselves to the flames crept in and became a common event in the history of later Buddhism. The frequent accounts we have of the patriarchs thus ending their career (Remusat) may, I think, rather refer to their funeral obsequies (so

Eitel thinks) than to self-immolation, but there can be no doubt that the practice of burning alive was not unusual, even in China.

Apart from the feeble ratiocination by which unhappy devotees justify suicide, they find in the example of the Master an incentive to self-immolation. In one of the five hundred and fifty-five existences, that in which he lived as hare, he roasted himself alive to make, meal for a Brahman.

In one of my lives I was a hare living in a forest. I ate grass and did no one any harm. An ape, a jackal and an otter dwelt with me. I used to teach them their duties and tell them to abstain from evil and give alms on the four fast days in every month. They did as I told them and gave beans, corn and rice. Then I said to myself: Suppose a worthy object of charity passes by, what can I give him? I live on grass only; I cannot offer a starving man; I must give him myself. Thereupon the God Sakra, wishing to test my sincerity, came in a Brahman's form and asked me for food. When I saw him I said joyfully: A noble gift will I give thee O Brahman, thou observe the precepts, thou painest no creature, thou wilt not kill me for food. But go, collect wood, place it in a heap and kindle a fire. Then I will roast myself and thou mayest eat me. He said, "So be it" and went and gathered wood and kindled a fire. When the wood began to send forth flame, I leapt into the midst of the blazing fire. As water quenches heat, so the flames quelled all the sufferings of life. Cuticle and skin, flesh and sinews, bones, ligament and heart—my whole body, with all its limbs—I gave to the Brahmin.—"Caritza Pitaka," translated by Dr. Oldenberg, cited by Sir M. Williams in "Buddhism."

As there seems to be doubt in the minds of some as to the actual day on which the General Conference meets, it may be well to say that,

*Beale's Travels of Fahhian. Introduction.

as fixed by the Committee, it is Wednesday, May 7th. So far as we are able to feel the pulse of the brethren it beats with increasing warmth as the day draws near. There seems to be little doubt that it will be a great success. May God grant it.

In a note from Mr. Soothill, of Wenchow, he remarks:—I notice in a letter from Mr. Walker, of Shaowu, that he refers to a 高老會. The 高 is a mistake, I think, it should be 顯, but it is 11.30 p.m. and the steamer leaves in the morning, so I can't enquire. The idea is "The Society for looking after the Aged." It is in force about this neighborhood. The natives here have it that many high officials are connected with it and that it is likely soon to cause trouble, but having had this notion for some years past, it seems as if we might keep our minds in peace for the present at any rate.

MR. H. W. HUNT, Ts'incheo, Kansuh province, writes of much interest manifested in the work; 8 men and 3 women being received into the Church lately. The day and Sunday schools continue to give much promise of usefulness. Distress, on account of failure in the crops, has been met by opening a soup kitchen during the winter, where the poor folk have had nourishing food dealt out to them alternate mornings. This kind of thoughtfulness on the part of the foreign missionaries in that part has been highly appreciated by them, and promises to be a good investment in the way of opening the hearts of the people.

NOTES FROM CANTON.

THE fifty-first annual meeting of the Medical Missionary Society, held in Canton on the 24th of January, was well attended and of unusual interest. Stirring speeches and full of encouragement were made by Dr. D. J. Macgowan, one of the oldest foreign residents in China, who had done many years of medical missionary work at Ningpo, and at one time gave assistance to Dr. Parker in Canton, and by Rev. Dr. A. Mitchell, one of the Secretaries of the American Presbyterian Board of Foreign Missions. The report presented by the Secretary gives the following statistics:—

At Canton.

	Male.	Female.	Total.
Out-patients (attendances)	15,271	4,286	19,557
In-patients	874	393	1,267
Surgical operations	1,353	683	2,036
Visits at homes	100	275	...

Sz-pai-lau Dispensary (Dr. Mary Fulton).

Out-patients (attendances) ...	7,204	7,204
Surgical operations	256	256
Visits at homes ...	57	57

Tung-tak St. (Dr. Mary Fulton.)

Out-patients (attendances) ...	1,962	1,962
Surgical operations	66	66

Yeung-kong Hospital and Dispensary (Dr. J. C. Thomson.)

Out-patients (attendances)	9,530	6,284	15,814
In-patients treated at homes		75	
Surgical operations.		500	

Kiung-chow, Hainan (Dr. H. McCandliss).

Out-patients (attendances),	4,774	
In-patients ...	...	108
Visited at homes ...	...	140

Sz-ui Dispensary.

Out-patients (attendances)	1,868	1,436	3,304
----------------------------	-------	-------	-------

The Presbytery of Canton held its regular meeting on January 30th. The reports of work were generally encouraging. Some 90 members had been received on profession of faith during last year. This meeting was followed by discussions, extending through a week, of a great variety of subjects of practical interest. Some of the speeches made by the native brethren were able, and might be so regarded anywhere. One said, "I have heard that a writer has recently been exhorting the people of Christian lands to send no more missionaries to China, because 'no Chinamen have been converted, and more than that, Chinamen cannot be converted.' That man has only *one eye*, or he would never have written the article. He is one of those unfortunate people who have one eye to see what is bad but no eye to see what is good."

At the missionary conference, held early in the month, a very interesting paper, prepared by Rev. F. P. Gilman, was read. It gave an account of Hainan and the mission work there. We hope a copy may be furnished for the *Recorder*. Dr. Graves gave us interesting facts in regard to the boat people and the work done for them, while Mr. Pearce made a most encouraging statement of his success in obtaining really valuable papers in regard to Christianity from non-Christian Chinese, of the educated class, by means of offering prizes.

H. V. N.

THE Hon. Sec. of the C. B. R. A. S. sends us the following, which he says has been sent direct to many missionaries in the interior, but there are many more who may not be reached, but who would doubtless furnish the information called for. The Council of the Society will be glad to receive answers from as many as possible:—

INLAND COMMUNICATIONS.

China Branch of the Royal Asiatic Society, Shanghai, 10th February, 1890.

SIR: The Council of the China Branch of the Royal Asiatic Society are desirous of collecting particulars regarding the Roads and Means of Communication in China, and will be greatly obliged if you will furnish them with information on the points suggested below, or on such other matters as may appear to you likely to be of interest in connection with these subjects.

A.—What are the main roads in your Province connecting—

- (1.) With the interior,
- (2.) With the Capital,
- (3.) With the coast.

Do these roads follow a natural line, or is their course consequent on artificial restrictions, in the shape of custom houses or the like?

B.—Are there any ancient roads in your Province? What is their condition, and that of the modern roads? Is any attention paid by officials or local committees to their maintenance?

C.—Are there any noteworthy bridges, viaducts, or tunnels in your Province?

D.—What are the main trade routes in your Province?

E.—What is the usual mode of conveyance—

- (1.) For passengers,
- (2.) For goods.

F.—What is the usual rate of travel *per diem* for travellers, and what is the average cost per 100 li?

G.—What is the average cost of carriage of goods per 100 li, and at what rate are they usually carried? Is the standard one of bulk or of weight?

H.—Are the roads safe for travel at all season of the year, or are they periodically infested by brigands or rendered impassable by floods?

I.—Are there any inns available for travellers?

Any statistics regarding the number of travellers using the main roads and waterways, or relating to the quantity of goods carried along them, will also be esteemed of great value.

It is asked that any information on the above subjects may be addressed to

The Honorary Secretary,
China Branch of the Royal Asiatic Society,
Shanghai;

and, if possible, in time to reach him before the end of September, 1890.

The Council avail themselves of this opportunity to convey their thanks to correspondents for the valuable information which they have placed at the disposal of the Society on the subjects of

Land Tenure and Weights, Measures, etc. It may interest correspondents to know that the first edition of the paper on Land Tenure was sold off almost immediately, and that a preliminary summary of the answers received regarding Weights, Measures, etc., has been prepared by Mr. Morse and will be published in the current fascicule of the Society's Journal.

I am, Sir,

Your obedient Servant,
WM. BRIGHT,
Hon. Secretary.

Mr. Hogg, of Chou-chia-k'ou, Honan, writes us as follows, under date of January 18th, the letter being twenty-two days in reaching us:—

Notwithstanding recent reverses in different parts of the province, we have much to thank God for in open doors. Here in Chou-chia-k'ou we have three houses, two mortgaged and one rented, in three different districts, each separated from the other by a river. There are converts, too, in each district, thirty-four in all, including a few in two country districts. Daily preaching is carried on in two chapels, morning and afternoon, as well as a nightly meeting for enquirers or members. There is not a great work among the women as yet, but we hope for much during the present year from the recent increase of lady workers.

The converts are of the usual, i.e., the middle and lower-middle, class. They show a good deal of interest in the different prayer meetings and Bible classes as well as in the Lord's Day gatherings. In 1889 the Church at Chou-chia-k'ou (natives only) contributed over 20,000 cash, supporting a preacher therewith.

In She-ch'i-tien, 90 li from Nanyang-fu, there is also a little company of believers, fourteen persons, but the writer, unfortunately, is not personally acquainted with the work.

Messrs. Johnston and Mills report the renting of suitable premises in Chu-hsien-chen (朱仙鎮), forty-five li from Pien-liang-seng, as K'ai-feng-fu (開封府) is popularly called. When we last heard from them the gentry had just held a meeting to decide whether they were to be permitted to remain or not. The result had not been made known, but their landlord was hopeful. God grant them a permanent residence there.

So in Honan we have three stations, all in market towns (馬頭), none in official cities. But probably these three towns are as large as any three cities in the province. She-ch'i-tien (縣旗店), before Tientsin was opened, was a much busier place than at present. The trade from Hankow to Shansi has of course been diverted to the Northern route. Nevertheless a good deal of business is still carried on, for the T'ang River (唐河) affords a direct water route to Hankow *via* Fan Ch'eng (樊城.) It is probably the most Southerly place, with which there is a camel trade during the winter months.

Chou-chia-k'ou (周家口) is said to be the most populous place in the province, and certainly it is a large and busy mart. From each of these centres there is easy access to a good extent of country and to a large population. Mahommedans are very numerous.

STATISTICAL TABLE.

CENTRAL CHINA MISSION, PRESBYTERIAN CHURCH, U. S. A.

STATIONS.	MINISTERS.			LADIES.			NATIVE HELPERS.				CHURCHES.				SCHOOLS.										
	Station begun.	Ordained. Missionaries.	Ordained Native.	Native Licentiate.	Unmarried.	Married.	Total.	Male Helpers.	Bible Women.	Male Teachers.	Female Teachers.	No. of Churches.	Communi- cants.	Added during year.	Gain over Deaths and Removals.	Students for Ministry.	Male Students.	Female Students.	No. of Schools.	Male Pupils.	Female Pupils.	Total.	Total No. of Pupils.	Pupils in Sab. School.	CONTRIBUTIONS.
Ningpo.	1844	2	9	7	2	2	4	...	7	11	3	10	664	55	29	...	34	34	5	49	26	75	143	640	\$680
Shanghai.	1850	4	4	1	1	3	4	3	1	8	10	2	179	14	...	3	43	41	15	262	71	333	417	476	313
Hangchow	1859	1	2	1	...	1	1	...	2	4	...	2	106	6	-5	1	48	...	4	49	...	49	97	60	288
Soochow.	1871	2	...	...	...	1	1	2	1	3	2	1	25	7	5	2	...	...	5	...	...	...	72	40	33
Nanking.	1872	2	...	...	2	2	4	1	...	5	2	...	10	10	10	...	11	24	2	50	12	62	97	100	...
Totals.	11	15	9	5	9	14	6	11	31	17	15	984	92	39	6	136	99	31	410	109	519	826	1316	\$1314	